

The Brooklyn Jewish Center Review

A SUMMONS TO ACTION

BROOKLYN JEWRY TAKES A STEP
OF NATIONAL SIGNIFICANCE

LOVE AND HEINE

OLD JEWISH MUSIC-MAKERS

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THE NEWS OF THE MONTH

MARCH

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BROOKLYN JEWISH CENTER REVIEW

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RABBI SCHNEIERSOHN COMES TO AMERICA

SCION of the most distinguished family in Israel, Rabbi Joseph Isaac Schneiersohn, the Libowitcher rabbi, who has just arrived in New York, has demonstrated in his own life that he is a worthy successor of his great grandfather, the noted Rabbi Schneor Zalman Ladier, founder of the Chassidic sect known as Ha Ba D.

Early in life Rabbi Schneiersohn came under the influence of the Chassidic movement. The struggle between the Chassidim and the Misnagdim, the anti-Chassidim in Lithuania and in White Russia, was a very bitter one. The Lithuanian Jews under the influence of Rabbi Eliazah Gaon, had placed an interdict on the new religious movement, and as a result R. Schneor Zalman was denounced by the Russian government as a dangerous agitator and teacher of heresy. R. Schneor Zalman was arrested and led in chains to St. Petersburg, now Leningrad, and imprisoned for a considerable time.

In a similar manner the grandson of R. Schneor Zalman, the renowned R. Menahem Mendel Libawitcher, generally known for his most noted work as the Zemach Zedek, was in 1835 accused of disseminating traitorous opinions against the regent government among his Chassidic followers. He, however, was more fortunate than his grandfather. After lengthy litigation he was able to prove his innocence.

The present Libowitcher rabbi, grandson of R. Menahem Mendel, outdid his ancestors in his escape from a very serious difficulty. In 1917 he was sentenced to be shot by the Bolsheviks for his religious leadership. But through the intervention of the late Senator Borah he was reprieved and sent into exile. An even greater danger threatened him lately in War-

saw during the Nazi bombardment of that city. In an almost miraculous manner he was saved and was able to arrive safely in this country.

Whether we accept the tenets of Chasidism, with its emphasis on the study of the Kabbalah and the worship of the "Zaddik," or "Miracle-Working" Rabbi, or whether we are enlightened "Mithmagid," we express our welcome to the Libawitcher Rabbi. He has, on more than one occasion, shown himself to be a devoted Jew, a brave and learned son of Israel.

—E. N. R.

THE OLD-NEW DRAMA OF PURIM

WHAT a realistic touch we find in that old Purim tale that we repeat at this season for the thousandth time! As we read the story, we think not only of the events that took place in Persia in the days of Mordecai and Esther, but of events in our own time, — events that have happened and are happening today. We behold the reincarnation of Haman, we see him in his modern dress, bent upon the same task—the annihilation of the Jew!

But if the events depicted in that ancient story have come to life again, the hope and the faith that the story reveals must also impress themselves anew on our hearts. The Hamans persecute us, vilify us, threaten our existence, but the Hamans disappear from the face of the earth and the Jew still lives. That hope must give us courage in our struggle with the Hamans of today. They boast of their might and their power. They mock and sneer at the apparent weakness and helplessness of their victim, the Jew. But the old Purim tale, verified again and again throughout the centuries, inspires us with the confident

hope and assurance that the Hamans of our day, like Haman of old, will meet their doom and be forgotten, while the Jew will march on with Time itself. The festival of Purim assures us this: not only was there, but there will be again light and joy, gladness and honor!

—I. H. L.

TO MORDECAI HALEVI— ZESCHO LE'SHALOM

THE many friends, pupils and former pupils of our Mr. Mordecai Halevi, experienced the double feeling of joy and sadness when they heard the news that he was to leave our institution to become associated with the staff of the new Jewish Education Committee recently organized in New York through the million dollar foundation established by the late Mr. Michael Friedsam.

Mr. Halevi was the first teacher to be engaged by the Center when the Hebrew School was established about twenty years ago. For many years he served our school as the head instructor. In these years of service he has won the love, the affection and the respect of all our pupils, graduates, fellow-teachers and all the members of our Center who interested themselves in the work of our Hebrew School. We are sorry that he is leaving us. We are happy and proud, however, that his talents, ability and experience have been recognized by the authorities of this new and great educational venture in our city, from which we expect so much for the promotion and the improvement of all Hebrew educational effort in our city.

Mr. Halevi goes with the blessings of all in the Center and with our heartfelt wishes that his new and important work may be crowned with success, that his achievements in this higher sphere of educational work may redound to his own blessedness and to the blessedness of our Faith and our people.

—I. H. L.

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

"כִּי יִשְׁמַע יְהוָה בְּכִי וְיִשְׁמַע יְהוָה בְּכִי"

THERE is one criticism, with regard to the Hebrew Education of our children, that comes often to my ears—and I suppose to the ears of many a rabbi. "Why is it," parents continually complain, "that any child, despite the fact that he attends Hebrew School for a number of years, is not familiar with the Prayer Service? I give him a Prayer Book and ask him to find and to read for me the Sabbath or the Holiday service, but to my disappointment, not only does he fail to locate the service, but when he does, he reads it with difficulty. Why is it," the parent usually continues "that when I went to *cheder*, even though I may not have learned modern Hebrew or how to translate a Hebrew story, I, and every one else, knew how to read the Prayers and even memorized them?"

These are questions that have to be clarified, else they will tend to disrupt our confidence in the work and methods of all our modern Hebrew Schools.

The questioning parent does not realize the weakness of his own argument. The reason that he knows his Prayer Book so well, and that he knew it so well even in his childhood, is not due to the reading lessons that he had in *cheder*, but to the fact that as a child he accompanied his father to the Synagogue for all services. He learned to pray not so much in the *cheder*, as in the Synagogue. It was the practice of praying that taught him how to pray. No child of that parent's generation could even have

learned to become familiar with the Prayer Book if he had absented himself from the Synagogue, if he had not given himself to prayer every Sabbath and even every week-day, and had depended solely upon the instruction of the Prayer Book in the Hebrew School.

That is the root of the evil today. The Hebrew School devotes a large portion of the little time at its disposal to acquaint the child with the formation of the different services and to give him class practice in the reading of these services. But that method alone will never actually lead the child to a familiarity of the Prayer Services. It is like teaching a child music by lecturing to him and explaining the notes and the method of using the voice or playing an instrument. Unless the child practices the lessons that are given to him there can never be real achievement.

We have endeavored to face this difficulty. It is a sad fact which we had to realize that many fathers couldn't come, and that many mothers, alas, wouldn't come, to the Synagogue on the Sabbath or Holidays. And so we organized the children's Congregation that meets regularly each Sabbath and Festive Day and conducts services for the children alone. Here is definite proof of the validity of our analysis. The boys and girls who attend regularly these services are so familiar with the prayers that a number of them know them by heart. You can offer them any prayer book and instantly they will find whatever prayer you may designate. Many of them have learned the traditional *Nusach*, or melody, to which these prayers are chanted. They learned to read in the Hebrew School classroom, but they have mastered the Prayer Book in the Children's Congregation.

And yet, very often it is the same parents who bitterly complain of their children's lack of knowledge of the Prayer Service, who refuse to cooperate with us and to see to it that their children attend these special services.

The practice of praying—that alone will teach the child a knowledge of

our Prayer Book. I want to hope that all parents will learn to appreciate that simple truth. It is just as important for the child to attend Divine Services on the Sabbath as it is for him or her to attend the Hebrew classes during weekdays. Let us train our children as our parents trained us, to pray in the Synagogue at all Divine Services. Then there will be no need for such criticisms and complaints as come to us today.

Israel H. Levinthal

100,000 JEWISH FARMERS IN U. S. A.

THE fortieth annual report of the Jewish Agricultural Society discloses that nearly 100,000 Jews are engaged in farming in this country. 800 of them were settled on the land by the Society last year. Participating in every branch of agriculture, Jewish farmers are to be found in almost every state.

The Society rehabilitates refugees interested in farming by giving them advice and financial aid. It has also established a refugee training farm where instruction in farming is given, and maintains an Education Department which furnishes valuable information to Jewish farmers, an Employment Department, which enables the Jewish young men to obtain work on farms, and a Rural Sanitation Department, which promotes higher standards of sanitation in the farm home.

The report concludes with the declaration that "by proving that the Jew can become a farmer, and if given the opportunity does become a farmer, we have met a challenge that has been hurled against us down through the centuries."

MAGNUS ON WAR

I SHALL say something which it is hard to say. When I support this war, as unhappily I do, I know that thus I am in conscious rebellion against divine command. "Thou shalt not kill." I have not the steadfastness, as once I thought I had, to fulfill this divine command under any and all circumstances.

—DR. J. L. MAGNUS
President of the Hebrew University

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A SUMMONS TO ACTION

By LOUIS J. GRIBETZ

THE organization of the Brooklyn Jewish Community Council is an event to which the much-misused adjective epochal is really applicable. It is fraught with the most hopeful possibilities for the future of Brooklyn and, in particular, Brooklyn Jewry. This Council is responsive not only to popular demand but also to needs which are more exigent and direct than ever before. The Council is born from the spontaneous initiative of the people, and the divergences of opinion to which such an organization is normally susceptible have been happily and quickly overcome. Though it proposes "to act in all matters affecting the welfare of Brooklyn Jewry" no surrender or curbing of activity is involved on the part of the Jewish organizations joining the Council; their status or prestige will not be affected or interfered with in the slightest. It will represent the expression of unity in actions in behalf of causes and activities which its constituent groups can jointly support. In other words, it will coordinate the action of agencies which already are or may be able to come to agreement or pursue common action for common purposes or interests.

We are in grim and ghastly times. The destructive fury of war has unloosed man's worst passions and organized cruelties. Europe is being deluged with tears and blood. Whole nations work for each other's annihilation and ruin. Whole countries have become seats of devastation and slaughter. The whole human race is in a pitiable condition. Civilization is exhibiting frightful symptoms of sounding a retreat to ages of calamity and darkness.

This assault upon civilization has exposed world Jewry to catastrophes unparalleled in 2000 years of history. The tragic victim of a world situation, all Jewry is compassed about on all sides by myriads of enemies. One half of our people is literally threatened with death and disaster. Every plank, every mooring, every anchor which may help them to the shore of life is snatched away from them. The other half of Jewry lives woe-stricken and in anxiety, confronted by gigantic and complicated problems.

The impact of events abroad has its repercussions in America. Attempts are being made to corrupt the whole

stream of pure American life with the scourges which afflict Europe. International agents of Fascism, enemies of democracy, coarse, selfish demagogues, seek to foist upon America alien political and social doctrines repugnant to the spirit and detrimental to the welfare and morale of the nation. Hate-mongers, war-mongers, who thrive and prosper on a diet of strife and misfortune, feed, as birds of prey, on the dead and dying, and carry into free America the contagious diseases which afflict Europe.

The extent of the activities of these anti-American agitators has never been fully charted. Their immensity is partially reflected in a country-wide network of intrigue, well-financed and well-directed. Eight hundred known propaganda bureaus and organizations are flooding America with obscene, virulent, anti-Semitic literature. To entrap the unwary, to inflame the passions of innocent Americans, these merchants of hate have resurrected a mass of fierce lies and disgusting myths and fabrications, which in the dark days of the past were utilized to madden the blind multitude and to foster antagonism between Jew and non-Jew. A veritable, relentless Niagara of hatred and bigotry is pouring over the land.

Our own city of Brooklyn has become the scene and victim of an organized campaign of hate. Brooklyn has a population of two millions composed of different racial, religious and linguistic minorities. Brooklyn has the largest single Jewish community in the world—one million Jews. These minorities have lived here for generations unmolested in their mode of life, speech and worship. They all have lived and desire to live in amity and cooperation free from racial or religious prejudice.

It is not uncommon to see crowds of people at street corner meetings in our prominent thoroughfares appealed to by paid agitators bearing scandalous and foundless tales about Jews. They arraign the Jewish citizens of Brooklyn as reds, international bankers, authors of the world's calamities. They openly avow the Hitler program and, to effect the conversion of Brooklyn citizenry to such a program, pour a

blinding spray of deadly hatred into their audience. It is pathetic to see the audience responding with applause to such utterances. It is tragic to see a crowd of people mocking our woes and toying with their own ruin in guilt. It is saddening to see Americans dishonoring American principles and institutions, and the religions they profess.

Jews and non-Jews of Brooklyn for months have felt pained, alarmed and ashamed at such spectacles. Frightened and confused, some have retreated into a sort of ghetto—into irresolution. Others have sought to give more tangible expression to their resentment and protest. Organizations from time to time have flared up against these subversive forces, have twinkled insignificantly and then become extinguished. On the whole the counter-attack has been glaringly deficient in method and means and effectiveness. Often it has resulted in more harm than good.

Brooklyn Jewry has been compelled to come to grips with the realities of the situation and with its duty. Representatives of various social, religious, civic and educational organizations have worked patiently and devotedly for many months on the formation of a borough-wide organization to aid in solving the problems confronting Jewry. Their effort happily culminated in the creation of the Brooklyn Jewish Community Council.

It is the primary aim and purpose of the founders of the Council to unify the action of the various communal agencies in Brooklyn in a cooperative effort for the mutual benefit and protection of those agencies and Jewry in general—with special attention to be given to the problems which directly affect Brooklyn Jewry.

This Council, if properly supported and directed, will be regarded with respect and confidence, will give warmth and earnestness to the cause of Jewry, and will give a consciousness of power to the individual Jew.

"When bad men combine, the good must associate, else they will fall one by one, an unpitied sacrifice in a contemptible struggle."

Undoubtedly some Jews will feel disquieted about the Council, express

misgivings and dissent. They will prefer a policy of silence and retirement. To such counselors it may be said that there is more danger to Jewry and America in silence than in activity. Silence means ruin. The classic message of Mordecai is as valid today as when it was spoken. "If at a time like this thou wilt be silent . . . then thou and thy father's house will perish." Silence is moral weakness. Silence invites corruption, defeat, surrender. The mainspring of progress and civilization has been speech and not silence. Man's safety cannot co-exist with silence.

Was it silence that wrought the fulfillment of "mene, mene, tekel" to arrogant and corrupt Babylon? Was it silence that melted the four million chains which held the Negroes in bondage in this country until 75 years ago? Man's rescue from squalor, filth and sin has been effected by action. The great victories over despotism and slavery have been won by united action; and united action implies organization. Habeas corpus, trial by jury, freedom of press and speech were won by action. We cannot afford to be silent in the presence of wrong and sin.

Everything that thwarts the wholesome development of the individual is un-American. Whatever impedes the attainment of the common good through democracy and social justice is un-American. Anything that hinders the exercise of "those rights which our Constitution guarantees — the right to life, liberty and the pursuit of happiness" is un-American.

The Constitution bids us to cry out against anti-Semitism. The Bill of Rights summons us to oppose those who spread the doctrines of discrimination and hatred. Reverence of law beseeches us to rise against those who would disturb the public order. Traditionally and temperamentally the American spirit commands united action for the preservation and advancement of our rights and liberties through the humanity of the Constitution.

In the spirit of the true American tradition the Council has had its genesis. Its program and aims augur well for the protection and fostering of the interests of the Jews of this community. To support it is to identify oneself with allegiance to the enduring American principles of democracy and justice.

The Council has called upon all Jew-

ish organizations in Brooklyn to convene at the Brooklyn Jewish Center on the morning of April 14th, to formulate and adopt plans for its future

activities. It is to be hoped that this call will receive, as it merits, the enthusiastic response of every Jewish group.

A LEXICON OF HEBREW WORDS AND SYNONYMS

THE richness of a language is best judged by the richness of its synonyms. In the early stages of a people's life, the language is very simple and the vocabulary quite limited. As the cultural life grows, the language grows too, and reflects the broadening of the people's intellectual horizon.

It speaks volumes for Hebrew that it is bountifully endowed with synonyms. Even in the earliest records of the Bible we find a constant use of contrasting words to express almost the same meaning. In fact, the Rabbis, both in the Halachah and in the Haggadah, make much use of synonyms in order to deduct certain teachings.

Professor Zevi Scharfstein, Professor of Education in the Teachers' Institute of the Jewish Theological Seminary, and one of the most renowned of our modern Hebraists, has done a real service to all lovers of the Hebrew language in publishing a "Lexicon of Hebrew Words and Synonyms" (Shiloh Publishing Co., Tel Aviv, 1939). There have been beginnings of such collections, but all were limited to the vocabulary in the Bible. In his lexicon Professor Scharfstein includes words from our entire Hebrew literature, ancient and modern. What a wealth of synonyms does he give to us for almost every word! He includes, too, frequent idioms.

marked phrases which reveal a new shade of meaning to the many words offered. It will undoubtedly be of the greatest use to all writers, students, speakers, and lovers of Hebrew.

This book is so essential to the proper development of Hebrew speech and writing that it is hard to understand why no similar work was published until now. Every one who will want to enrich his Hebrew vocabulary, and in this way appreciate the richness of the language, will find this lexicon indispensable.

Peter Mark Roget, in the preface to his popular "Thesaurus of English Words and Phrases," makes a statement in justification of his work which is equally applicable to this splendid achievement of Professor Scharfstein:

"The writer as well as the orator employs the instrumentality of words; it is in words that he clothes his thoughts; it is by means of words that he depicts his feelings. It is therefore, essential to his success that he be provided with a copious vocabulary, and that he possess an entire command of all the resources and appliances of his language. To the acquisition of this power no procedure appears more directly conducive than the study of a methodical system such as that now offered to his use."

—I. H. L.

AND THERE ARE TIMES

AND there are times when dreams are vanities.
Shadows of beauty, altars unto love,
And, in the heart, the longings that arise—
All, all are beautiful—and all are lies.

For wind is not a comfort unto hunger,
Nor gold a snare to immortality.
I cry then: "For the bitter truth I long,
Though grim like iron, yet like iron strong!"
I cry then: "Weary is my soul of dreams,

False prophecies, and golden visions false;
For, blinded with their vacant light, I gave
My strength to beauty, an eternal slave."

Though all are trapped, must I with them be trapped?
I shall be first to tear the treacherous net,
And thunder, as the golden strands I sever,
"Down, down with gold: Let iron live forever!"

—ZALMAN SCHNEIR
(Translated by Maurice Samuel)

LOVE AND HEINE

By MAURICE PALEOLOGUE

(Translated by H. Twitchell)

THE most striking trait in the moral biography of Heine is the precocity of his heart emotions. He was scarcely eleven years old when he fell violently in love with a delicate, sickly child, younger even than himself—"little Veronica." Nothing could be more simple and gracious than this debut in the world of sentiment, and nothing could show more plainly that for a nature born to love, the slightest incident may furnish the occasion for arousing the affections. "One summer day, while climbing the hill, the child toyed with a flower she held in her hand; it was a sprig of mignonette. Suddenly she bore it to her lips, then she gave it to me." That was all, but it was enough to cause the birth of love in the heart of a novice. This meeting was followed by no other; the day after Heine returned to school at Dusseldorf, and he never saw his little friend again; but she was ever present in his imagination, and he thought of her with an emotion so sweet, so subtle and so penetrating that in later years he never experienced a similar sensation, nor was he able to describe this one.

When vacation came, Heine hastened to his cherished Veronica. He found the house in mourning; the girl was dead. He was taken into the funeral chamber. The idea of death was so strange to him that he felt neither grief nor fear at the sight of the child lying so pale and still; on the contrary, she seemed more beautiful and fascinating than ever. He smiled and asked why she was so quiet.

"Because she is dead," was the reply.

Half-realizing the truth at last, the boy felt the sorrow of a child, which is soon consoled. But in all his life he never forgot the little creature who had been the first to make his heart throbb. Like a phantom, she reappeared in his memory and glimpses of her are revealed in his work. When his last hour drew near, he begged his faithful friend to place a "sprig of mignonette" on his grave, in memory of her who had taught him to love.

Nothing authorizes us to doubt that the sentiment of Heine for Veronica was serious and that it was really love. A similar precocity is noticeable with other poets. It will be remembered that Dante was only nine years old

when he met Beatrice, whom he loved his whole life long. It was at about the age of sixteen that Rousseau, Alfieri and Novalis experienced disturbances of the heart. At about the same age, Byron conceived his passion for little Mary Duff. Hence the case of Heine presents nothing improbable or specially abnormal.

Four years after the death of Veronica, while roaming about one day in the suburbs of Dusseldorf, Heine encountered a singular creature, the daughter of the executioner of Westphalia. She was not more than sixteen years old; but, "as she had grown rapidly, her graceful figure made her appear older. This sudden development was the cause of an extreme slenderness. She had that grace one remarks about the quadroons of the West Indies; as her figure was not restrained nor her clothing abundant, her garment clung to her like the wet drapery of a statue. No marble could rival her in beauty, for she was life itself; each of her movements revealed the symmetry of her body, and I might almost say, the music of her soul. None of the daughters of Niobe could have had a nobler profile; her skin was of a perfect whiteness, and her large dark eyes seemed to propose an enigma whose solution she patiently awaited."

Her name was Josepha, but she was called Gefchen the Red, because of the color of her hair. The disgrace attendant upon her father's profession condemned the poor girl to an almost absolute solitude. She lived on the outskirts of the city in a house set apart for the use of the executioner, — a dreary structure, which every one avoided. These conditions of existence had strongly reacted upon the girl's character. "They were the cause of her timidity, her sensitiveness to all strange contact, her mysterious, dreary nature, her independent and indomitable character, her stubborn and proud reserve."

She at once exercised a strange fascination over Heine. She sang to him the popular romances she had heard; she related the legends which the families of executioners transmitted from generation to generation. During these

recitals, her excitement would become great, and she communicated her feelings to her companion. "One evening I was so affected by her agitation, after she had sang an old tragic *Lied*, that I burst into tears; we fell into each other's arms sobbing and remained so for nearly an hour without speaking a single word."

Their association continued for some time; he, growing bolder, often pressing her slender form and kissing her proud lips; she, defending herself with the audacious timidity of a maiden who is both pleased and afraid.

Heine does not tell us how the romance ended, but it is not difficult to divine. This love, so artless and passionate, left a profound impression on the mind and heart of the poet. It was after knowing Gefchen that he acquired the taste for, and the comprehension of, popular poetry; it was she who, like an untutored Muse, instructed him in the ancient *lieder*, old ballads, the short, rude epics in which for ages the poetic treasure of the German race was stored up; it was she, too, who, by her recitals of romantic adventure and of tragic legends, revealed to him the mysterious, fatal, bewitching power of passionate love.

Thus, while still a boy, Heine had terminated his apprenticeship in matters of sentiment; it only remained for him to fully experience the *grande passion*.

At this period of his life, he frequently visited, at Tamburg, a pretty, blonde cousin, the daughter of the rich banker Solomon Heine. Her name was Amelia, but she was familiarly called "Molly." He had known her as a child, then had lost sight of her. When both were about seventeen, he met her again and immediately fell deeply in love with her.

The young girl appeared at first to respond to the sentiments she inspired. The exquisite words of love murmured in her ears pleased her. Soon vows and kisses took the place of confessions; she promised to be faithful forever. Suddenly a cloud passed over the young man's happiness, — a shadowy presentiment of

coming misfortune, of betrayal. He expressed his fears, but Molly continued to smile and to proffer her lips. She may have deceived herself, but she did not deceive him. With the prescience of persons dominated by an absorbing sentiment, he felt the certainty of approaching misfortune. He was not wrong; in a very short time without any hesitation, without a tear, Molly was betrothed to another.

It seems that the girl's parents had become suddenly alarmed at what they had at first considered a childish attachment. Accepting their nephew as a son-in-law was not to be thought of for a moment; he had no fortune; he had not been willing to learn a lucrative profession; he was determined to follow no other calling except that of poetry. He would be a sorry match for a banker's daughter; it was not at all surprising that they should prefer a sensible bourgeois, rich and commonplace, Johann Friedlander, of Königsberg.

Amelia, a natural, insignificant character, obeyed the commands of her parents and at once accepted the husband offered her. The wedding soon followed, and the poor, rejected lover saw pass, in all the beauty and splendor of her wedding finery, the woman who had taught him the suffering that follows love.

From this unfortunate episode was born that marvelous love poem, the *Intermezzo*, — that rare production, capricious and charming, sarcastic and tender, melancholy and passionate, in which the emotion of the poet is communicated to the reader, under whose every line one feels the throbbing of a heart, the vibrating of a soul. Doubts have been expressed as to the sincerity of the accents which ring through this work. A niece of the poet, the Princess della Rocca, has claimed that the so-called passion of Heine for his cousin was but a passing fancy, based on the imagination. One of the poet's nephews, Baron Louis Embden, has repeated this statement. "There are only a few lines in Heine's poems referring to Amelia," he says. "Heine admired her very much, but their relations were not at all serious." Nothing could be more untrue. A letter written by the poet to his friend, Christian Sethe, in the autumn of 1816, published recently, proves indisputably that the poet loved his cousin, that she deceived him, and that he suffered greatly in consequence.

Even without this authentic testimony, the *Intermezzo* bears the unmistakable stamp of sincerity. When, by processes as simple as those of Heine, by an art so natural and a form so familiar, a poet can move his readers to the very depths of their souls, they may repeat with him: "This poem is true, or I myself am only a falsehood."

He saw Molly once again, seven or eight years later, on his return to Hamburg to attend the wedding of his sister, who married Maurice Embden. He was at this time leading the life of a student at Berlin and Göttingen, where he was more devoted to vulgar amusement than to his studies. His friends, knowing that his dissipation was only an attempt to drown his sorrow, tried in vain to dissuade him from taking the trip. He went, and his wounds bled afresh. He saw Molly, but he scarcely recognized her, so changed and coarse had she become. He also knew her to be very unhappy. He never saw her again, but the wound she made in his heart never healed. From his death-bed, after thirty years of separation and silence, he wrote a pathetic, passionate poem in reply to a letter of sympathy from her.

After this visit to Hamburg, the poet went through a profound crisis of melancholy dejection; nothing interested him; he did not even desire to be happy, and the whole world seemed "to exhale the stale perfume of withered violets."

Then poetry offered him his consolations; through its beneficent influence, he was gradually restored to moral health; he proved the efficacy of the remedy recommended by Goethe: "To ease one's sorrows, change them into poetry." He soon felt secret pleasure of a moral convalescence. Nothing could be more spontaneous and fresh than the "New Spring-time," in which the poet tells us of his return to life and its pleasures.

He now abandoned himself to love with an ardor he had never before known. An uninterrupted file of feminine faces traversed his life and are mirrored in his poems. Urged on by his insatiable appetite for beauty, he traveled through Germany, Holland, Austria and Italy, as a prodigal with his money as with his heart; always needy of the first, but ever discovering in the depths of the second a new treasure of tenderness to expend and

of illusions to dispel.

In June, 1831, weary of the hostility of the Germans, who had placed a ban upon his works, he went to Paris. Then followed a veritable intoxication of passion and pleasure. No obstacles lay in the way to the full expansion of his rich, impressionable nature.

Physically, he was at the period when success, self-confidence, a harmony of temperament with extreme circumstances, all manifested themselves in beauty. Gautier, who knew him at this epoch, says: "He was a handsome man of about thirty-five, apparently possessed of robust health. One could have styled him a German Apollo on seeing his broad, white brow, pure as marble, shaded by masses of fair hair. His blue eyes shone with light and inspiration; his rounded cheeks, elegantly molded, furnished a decided contrast to the lewdity so much in vogue at the time. A slight curve altered, but did not destroy, the outline of his nose, which was evidently intended to be Grecian. His mouth was charming in repose; and when he spoke in anger, from the red bows of his lips hissed forth sharp, barbed arrows and shafts of sarcasm which rarely missed their aim; no one was more cruel to stupidity; to the divine smile of the *musagete* succeeded the sneer of the satyr."

Recalling this period later in life, Heine himself says:

"I then believed myself the living law of morality; I was impeccable; I was the incarnation of purity; the vilest Magdalens were purified by the ardor of my embraces; I was all love, and there was no room for hatred; I no longer avenged myself on my enemies; I did not even admit that there could be enemies to my sacred person; they were only sinners; the wrongs they did me were sacrilege and their slander was blasphemy. It was necessary from time to time to punish the impious, but it was divine chastisement which visited the offender and not a vengeance through human spite. Neither did I acknowledge friends; they were rather believers, and I did them much good."

Never was an Olympian god more condescending to mortals.

At this time, he frequented all society, from the highest to the lowest, yielding to all the impulses of his facile nature, practicing without a scruple, "double," "triple," "multiple"

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OLD JEWISH MUSIC MAKERS

By DR. PAUL NETTL

Of the Music Faculty of Westminster Choir College

THE poor Jewish minstrel who went from village to village, playing for the entertainment of the young people for a few *groschen*, had a very old tradition. As early as the thirteenth century we know of the Jewish minnesinger, Susskind von Trimberg, whose German Poems were of high quality and compared in form and content with those of the minnesingers of that time such as Walter van der Vogelweide, Tannhauser, Hartmann von der Aue, and others. In an old medieval manuscript he is pictured with a long beard and point-hat such as the Jews had to wear. He gathered in many honors as he went from castle to castle. But he also had to suffer much mortification and scorn. Full of resignation he returned in his old age to the customs of his fathers. He let his beard grow and went back to the Jewish community at Wurzburg from which he came. Since that time thousands of Jewish minstrels, jesters, and *marschaliks*, clowns, as they were called in Bohemia and Poland, or *klezorim*, which was their title in Yiddish, have brought enjoyment to Jews and Christians alike. The Jewish minstrel has found even his poetic transfiguration in Perez and Dostoevsky.

Idelsohn has written much about this in his excellent book "Jewish Music in Its Development." The present writer has also made a contribution to this subject in his book "Alte jüdische Spielleute und Musiker" (published by Joseph Flesch, Prague), and shown that especially in Prague and Bohemia the Jews had a very important musical brotherhood of their own which gave great competition to the instrumental choirs of the Christians. Since this time all source material relating to the Prague musical brotherhood in the seventeenth century has come into his hands, so that we are informed, even in regard to the details, about the Prague minstrels of the time of the Thirty Years' War.

We know that after the destruction of the second temple in Jerusalem, playing on instruments was permitted only at weddings. Otherwise, instrumental music could be played only at the consecration of a synagogue or of a scroll of the Torah. In the meantime, the natural musical gift of the Jews was soon so successful that in almost all the cities where Jews were allow-

ed to live *klezorim* played professionally at dances, not only for Jews, but also for Christians. In the fifteenth century Jewish musicians worked together. They formed instrumental choirs, made up of men and women, and travelled throughout the land. These Jewish musicians were opposed everywhere by their Christian colleagues, for at that time Jewish musicians were favored everywhere. This rivalry reached such a point that finally Jews were forbidden to play even at their own weddings. In other cases the exact number of musicians who could play at weddings was fixed by the authorities. We hear that in Worms, Brest-Litovsk, Selz and other regions, instrumental music was prohibited in general. In Metz and Furth only three musicians were allowed, in Frankfort a quartet. In Paul Christian Kirchner's "Judisches Ceremoniel" (Nuremberg, 1726), a Jewish wedding procession is pictured. At the head of the procession are two fiddlers and a cellist.

What was the reason for the rigid restrictions by the authorities? Everywhere we hear of the popularity of the Jewish musicians. They were preferred to the Christian minstrels. As early as 1580 the Czech nobleman Peter Wok von Rosenberg reported that at his wedding a Jewish instrumental choir was engaged "which played very beautifully for dancing." There are many such testimonials.

Prague, however, was a musical center of the Jews. As early as about 1680 the coming of the Sabbath was observed there with instrumental music in the Meiselsynoge. (Sifte jesenim, Sabbatai Bass, Amsterdam, 1680.) In his *Jüdischen Denkwürdigkeiten*, Schudt, an anti-Semitic author of Frankfurt, said: "The Jewish *lezim* (meaning *badchanim* or *merry-makers*) are just common minstrels and wretched fiddle scratchers and at their worship services (except in a very few places like Prague) no instrumental music is to be heard." And again . . . "in the Alt Neuen Schul at Prague they have an organ, a thing so rare among the Jews that it is sounded only Friday evening a short

time before the beginning of the Sabbath." The Jewish minstrels of Prague, however, were of great importance outside their country, as can be gleaned from a Saxonian record. According to it "six Jewish musicians from Prague" were engaged for the Dresden carnival in 1695. In the Prague ghetto music was constantly being played. To celebrate the birth of an imperial prince a festival was arranged at which an ensemble of 19 trumpets, 8 fiddles, 4 French horns, and 4 kettle-drums appeared; "also a new organ which was made by R. Maier Mahler and cost more than four hundred gulden." For the coronation of Leopold II of Bohemia a company of Turkish musicians was ordered from the city of the Jews.

The recently discovered sources throw an interesting light on social conditions in the ghetto. One derisive passage says: "We would, nevertheless, be glad to become acquainted with the fame of the Jews. Under whom and where and on what basic principles have they learned their music? Can they, with their grand art, pass a test in the fundamentals of music, in playing on the organ and other instruments, and on the violin according to tablature, thorough-bass, and in all keys in time, and without error?" The Jews are thus reproached for having no teachers and no knowledge of basic musical principles, but in the same breath their "grand art" is mentioned. At that time the Jews certainly had an elementary musical gift, and we can tell from various "Jewish dances" of the sixteenth and seventeenth centuries, the music of which has been preserved, that they were "a little free in melody." Let us keep in mind, however, that their traditional synagogue music was of oriental origin, and that their modes, the "Steiger," came partly from gypsy music, or from Arabian or Turkish music. Thus the Christian musicians found fault with the Jews for "keeping neither time nor tempo and for treating their opinion of pleasant music with scorn." It appears that the Jewish in-

(Continued on page 23)

THE CARE OF THE SOUL

By BEN JOSEPH FALAQUIERA

Translated by Israel Chodos

Note: The care of the body, according to the poet, is only ancillary to the care of the soul. The emphasis throughout the poem is on "mens sana." That is the goal.

The following is a paraphrase, not a translation, of the two hundred and three lines of the poem. I have taken the liberty of omitting all redundancies forced upon the poet by the requirements of meter and rhyme, which would render the English cumbersome.

ATTUNE thy heart to fathom
my admonitions.
Words fashioned out of the
pearls of understanding;
Drawn from wisdom's fount; tried in
the crucible of reason;
Words of tested gold which illumine
the darkness of the heart.
Pursue wisdom and prudence above
all worldly possessions
For wisdom leads to joy while wealth
brings sadness in its wake.
Wisdom will lead thee to Pisgah, to
dwell with the heavenly hosts.

Despair not of attaining wisdom; be-
hold, the flame is born of a spark-
let.
Rung by rung ascend its heights; to-
day a little, tomorrow yet another.
The line has its beginning in a tiny
dot.
The day is short. Be not profligate
with thy years.
To toil for the body and neglect the
mind is to be enslaved to an
enemy.

In the measure of thy diligence wilt
thou find serenity.
Think not to ascend the heights of
thought without travail.
Nor canst thou attain the degree of
the honored ones ere thou hast
suffered.

As a sick body, unhealed, will deterio-
rate and die;
So will a sick soul, without the min-
istrations of the wise,
Stumble in darkness, and sink into
perdition.

That soul which is free of vanity, un-
defiled by the dross of the earthly,

Will seek to soar ever higher; will
despise the animal lusts
And delight in the search after wis-
dom.

Such a soul is immortal, fused with
the Light Eternal.

But that soul which is befouled with
bestial impurity,

Filled with vain thoughts and held
captive by its passions,

Unchaste and of meagre worth, indo-
lent to pursue Truth,

That soul will, like the soul of a beast,
gravitate eternally earthward.

Hold fast to high ethical principles;
walk in the paths of the righteous;

Bend thy steps toward Faith and
Torah;

Choose the middle path; turn neither
right nor left.

He courts evil who follows extremes.

Subdue thy passions and enslave thine
evil inclination.

The tyranny of which brings pain,
misery, and disquietude,

Chaining thee to false gods and es-
tranging thee from thy Creator.

Ere thou clamber to wisdom's heights,
thou must needs conquer thine
appetites.

Which cause weariness of soul and
calamity; which eclipse the light
of reason.

Which blind the eye, make deaf the
ear,

And lay a snare for the feet.

Unholy passion cleaves to the heart
in youth, and grows strong in ado-
lescence.

Only mellowing time and ripe old age
can remove it.

Slay the evil desire with the pursuit
of wisdom

And harness it to thy yoke,

And thou wilt bestow life immortal
upon thy soul.

Keep far from the fool who walks in
darkness,

For whose folly there is no remedy.
If thou see him in the East, flee to
ends of the West.

Dwell rather in the wilderness, but
not in his tent.

Befriend rather the asp; for the asp
bites the flesh,

While the folly of the fool does in-
jury to the soul.

To vanquish doubt, get thee a master.
Lean not upon thine own knowledge,
For he who is wise in his own eyes
will but add to his stupidity.

Acquire a friend, no matter what the

This is the second part of Rabbi Chodosh's translation of the Hebrew manuscript dealing so quaintly but usually so sensibly with the care of the body and soul. The first part was published in the December "Review." Both parts were published originally in "Harofe Haivri," the New York Hebrew Medical Journal edited by Dr. Moses Einhorn.

cost:

One who cleaves to the ways of jus-
tice; a man of intellect,

Whose days and nights are spent in
the quest after truth,

Who spurns the temporal pleasures.
When thou hast found such an one,

hold fast to him,
For such an one is rare in these
times.

Man is blind to his faults.

A friend will point them out and
wean thee away from them.

Do not have too many friends; let a
few suffice,

Like condiments in thy food.

Visit thy friends in time of their dis-
tress.

Never betray the covenant of their
love.

Remember it rather unto their chil-
dren and their children's children.

Forgive their seeming guilt or wick-
edness.

Do unto them, always, what thou
wouldest have them do unto thee.

Pursue the right; keep far from false-
hood.

Let not thy lips speak friendliness
while thy heart harbors hatred.

Fulfill thy word; pay thy vows; let
thy yea be yea and thy nay, nay.

Let thy deed accompany thy word.

Be modest; humility is a virtue more
precious than gold,

A companion to wisdom.

The high mountain has no water-
brooks, but many are the bubbling
springs in the valley.

The humble will rise while the haughty
will be brought low.

Be not in haste to speak, lest thy im-
petuous word bring thee calamity.
Speech is sweet, but silence is sweeter.
The wise man speaks softly; his words
are as healing balm.
The fool chatters endlessly, his voice
like that of the wild boar.

Learn to say "I know not"; it will
betoken thy worth.
"I know" will betray thy ignorance.
Judge a man by his friends and his
intellect by his words,
Even as the sound from tapping a
vessel will reveal
Whether it is broken or whole.

When asked a question, ponder it ere
thou makest answer.
Hearken well; hear the question
without interruption.

Heed not the fool in his quarrel; thy
silence is the most effective retort.
Why bark back at a mad, barking
dog?

Lay not bare thy heart to thy friends,
much less to a stranger.
If a secret be revealed to thee, dig a
grave for it in thy heart.
Make justice the weapon with which
to war against thine enemy.
The more thou increased thy worth,
the greater thine enemy's pain.

Refrain from deeds or words of vio-
lence: thy reserve will irk him the
more.
He is like an inextinguishable fire
which, undisturbed, burns itself
out.
Indeed this thy gain: that his recita-
tion of thy failings
Will help thee correct them.

Be not beguiled by a man's vain
words; judge his worth by his
deeds.
Praise him not before thou hast tested
his deeds.
Thy friend can be proven in time of
thy distress.
There is he who loves with his mouth
while his heart hates,
Whose words are honey, whose heart
is gall.
Therefore, do not put faith in all men;
view them as thieves.

Know that the righteous men are few
in number.

Disport thyself according to the vogue
of each generation.
Let their customs be the guide for
your conduct
Except when they conflict with the
law of the Torah.
For what one age holds in high es-
teem, another will hold in abom-
ination.

Keep clear of covetousness and ven-
geance.
There is no respite for the envious
soul.
Spend thy covetousness on the wise,
that thou mayst grow the wiser.

Take the truth from him who speaks
it, even though he be a scoffer,
As one takes honey from a stinging
bee.

Be wary of thine own wisdom; take
counsel with friends.
Take good advice, even from a babe.
A child may yet be grown up in mind,
and an old man remain a fool.
Let not a man's physical appearance
deceive you.
What he says is important, not his
voice.
Be not taken in by a man of tall
stature
Who is without wisdom or under-
standing,
Like a beautifully grown tree which
bears no fruit.

Honor all men that thou be honored
in turn.
Men will repay thee according to thy
deeds.
Be not derisive of any man, no mat-
ter how despised.
Every man has his hour.

Open thy hand to him who asks alms.
Be gracious and compassionate like
the Almighty.
Niggardliness is a trait of the most
ignoble,
As benevolence is the mark of the
saintly.
Give according to thy means;
He is a brute and a fool who scatters
his wealth to no purpose.

Money covers a man's infirmities and
provides a refuge in distress.
Therefore acquire thy possessions with
justice.

If wealth be thy portion, thou wilt
be like an olive tree sprouting
fresh,

(A tree flourisheth so long as its sap
is moist),
Beloved and respected among men.
Just as thou wilt be held in light es-
teem

And considered a burden as heavy as
the sands of the sea
When thou must depend upon them.
Love work and despise lordship.
Choose rather an inglorious death
than to ask a favor of man.

Lick the dust before thou take assist-
ance from the churl.

Do not bow to the knave for the sake
of food.

To rely upon the bounty of man—
though he be thy kin,
Is bitter as death.

Do not yearn for the endless heaping
up of riches;

Great wealth means much vexation.

Rejoice in thy lot when thou hast
enough for thy needs.

Drink water, eat bread and salt, and
study Torah,

Then shalt thou prosper.

Eschew anger which finds lodging in
the heart of the fool

And shows itself in his speech.
Rightly said our sages: "By his cup,
his purse,
And his anger does a man reveal his
inner self."

Learn from the sad experience of
others

And take heed lest thine own be a
lesson for strangers.

If thou love a man, it is a sign that
he loves thee:

The heart is a faithful mirror.

Strengthen thy heart to bear ad-
versity.

Time burdens man with affliction and
pain.

Be not distressed when trouble over-
comes thee,

Nor rejoice when fortune smiles
upon thee;

Neither is abiding; they are both as
a dream.

If thou wilt set the Lord before thee
always,

Have faith in Him and seek His sal-
vation,

He will cover thee with His pinions

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THE NEWS OF THE MONTH

By LESTER LYONS

NAZI authorities in Poland are planning to transport 120,000 persons to the interior of Germany for forced labor. Since February 12th, ten trains daily carrying drafted Poles and Jews, have been leaving Poland for various parts of the Reich . . . Yellow ration cards for Jews in Poland have been introduced. In Cracow the Jews receive only one quarter of a pound of bread daily, compared with half a pound for non-Jews. Nazis frequently raid Jewish homes and confiscate even the smallest food reserves . . . Until further notice, Jews as well as Poles have been forbidden to marry even among themselves . . . Polish Jews between the ages of 14 and 65 are liable to forced labor. In some instances entire Jewish families have been conscripted . . . Because a 12 year old Jewish boy returned home from Hebrew school in Bialystok five minutes after curfew, a Gestapo agent shot him on the spot. A new decree was immediately enacted closing all Talmud Torahs and prohibiting the teaching of Hebrew or Yiddish.

In the face of severe denunciation and criticism by leading Conservatives and members of the Opposition, the House of Commons, by a vote of 292 to 129, defeated a Laborite motion to censure the British Government for restricting the sale of land in Palestine to Jews. Former Colonial Secretary Leopold Amery charged that "politics and not economics" governed the measure against the Jews. Sir Archibald Sinclair, Liberal leader, declared that the government had broken faith with Parliament and the League of Nations. Colonel Josiah C. Wedgwood said that "blood and soil" theories of the Nazis seemed to be behind the land policy. Philip J. Noel-Baker, who introduced the motion, charged that Mr. MacDonald was adopting Goebbel's slogan of "judenrein" in Palestine. He said that "the regulations are objectionable to any moral or right standard, introducing as they do discrimination and imposing a minority status that is illegal." Six of the 13 Jewish members of the House voted in support of the Government's position.

It should be noted that among those criticizing the British Government's

new land policy against the Jews have been Arabs themselves. Many Arab leaders and Arab villages have communicated to the government their objections to the regulations prohibiting their sale of land to the Jews. Memoranda submitted by them indicate their conviction that these regulations would seriously hamper their own agricultural development.

Immediately following the announcement by Malcolm MacDonald, British Colonial Secretary, restricting the purchase by Jews of land in Palestine, the Jewish National Fund in America, in protest, remitted \$250,000 to Jerusalem. This money will be used by Keren Kayemeth Le Israel, which is the Palestinian land-purchasing agency, for the acquisition of additional land. A campaign is being undertaken in this country to raise another \$250,000 this month for the same purpose.

During the 38 years of its existence the Jewish National Fund has acquired over 484,000 dunams of land in Palestine, of which 462,000 dunams are in agricultural areas and over 22,000 in urban zones. Twelve agricultural settlements were founded last year by the Fund, four of them since the beginning of the war. Of 252 Jewish settlements in Palestine, 146 are on land of the Jewish National Fund. The number of Jews on the settlements of the Fund is 60,000. The total amount of land in Palestine owned by Jews is estimated at 1,323,000 dunams. The entire cultivatable area in the country is about 12,000,000 dunams. A dunam is .22 of an acre.

The racial laws issued by the Ital-

JEW'S MONOPOLIZE NEEDLE TRADE? LOOK AT THIS:

The Jews, formerly the dominant group in the men's garment industry in New York City, have been displaced by Italians as the majority group. A survey made by the Conference on Jewish Relations shows that of 5,720 workers in 48 shops 56.1 per cent were Italian and 38.6 per cent Jewish.

MRS. ROOSEVELT EMBRACES THE YOUTH ALIYAH TOO

Mrs. Franklin D. Roosevelt has consented to be the head of a special advisory committee for the Youth Aliyah (immigration) movement sponsored by Hadassah, the Women's Zionist Organization of America. Hadassah provides funds for the education and maintenance of more than 6,000 Jewish refugee children who have been transferred from Europe to Palestine since 1934.

ian Government in June, 1939, went into effect the first of this month. They bar Jews from military service, public offices, and enterprises serving the country's defense or other enterprises engaging over 100 employees. They may not possess real estate worth more than \$250 or residences assessed in excess of \$1,000. With the exception of Jews "who have served their country and the Fascist Party," and other special groups, Jews in the professions are permitted to practice only among the Jewish population.

An organization has recently been formed to establish closer industrial relations between Egypt and Palestine. Called the Society for Marketing Palestinian Industrial Products in Egypt, it is composed of Cairo business men and bankers who will collaborate with the Tel Aviv Foreign Trade Institute.

Over 657,000 aliens sought admission to the United States during the fiscal year ending June 30, 1939, compared with 317,000 during the preceding fiscal year. Of the present number of applicants 309,782, nearly all Jews, are chargeable to the German quota. The annual German quota is only 27,370. The quota for all countries is 153,774. However, during the last fiscal year only 58,853 quota and 23,813 non-quota visas were issued. The reason that merely 38 per cent of the quota for all countries was filled is that only 5 per cent of the British quota was consumed. With a British quota of 65,721, only 3,604 persons sought admission from Great Britain.

Participation in Bazaar for Home for Incurables at Hotel St. George—November 14th.

Meeting—Review of Louis Golding's book "Mr. Emanuel" by Mrs. Morton Klinghoffer; Vocal selections by Mrs. Benj. Levitt; Dramatic Reading by Mrs. Sidney S. Leonard—December 11th.

HOLIDAY SERVICES

Purim Services — Reading of the Megillah—March 4th.

First Day of Passover—Rabbi Levinthal, speaker—April 4th.

Second Day of Passover — Rabbi Levinthal, speaker—April 5th.

Seventh Day of Passover—Rabbi Levinthal, speaker—April 10th.

Eighth Day of Passover — Rabbi Levinthal, speaker—April 11th.

First Day of Shevuoth—Rabbi Levinthal, speaker — followed by Consecration Services—May 24th.

Second Day of Shevuoth — Rabbi Levinthal, speaker—May 25th.

Slicoth Services — Rev. Samuel Kantor assisted by the Kadimah Singers—September 9th.

First Day of Rosh Hashonah — "Wherefore is the World Destroyed"—September 14th.

Second day of Rosh Hasonah — "As in the Days of Noah"—September 15th.

First and Second Days of Rosh Hashonah in Auditorium—Mr. Benjamin Hirsh, speaker.

Shabbath Shuvah—Rabbi Levinthal — New Year Sermon to children — September 16th.

Kol Nidre Services—"A Dormant or an Awakened Israel?"—September 22nd.

Kol Nidre Services in Auditorium—Mr. Hirsh, speaker — September 22nd.

Yom Kippur Services—"The Challenge to the Jewish Youth of Today"—September 23rd.

Yom Kippur Services in Auditorium—Mr. Benjamin Hirsh, speaker—September 23rd.

First Day of Succoth—Rabbi Levinthal, speaker—September 28th.

Second Day of Succoth — Rabbi Levinthal, speaker—September 29th.

Shemini Atzeres—Rabbi Levinthal, speaker—October 5th.

Simchas Torah—Rev. Samuel Kantor assisted by the Kadimah Singers—Rabbi Levinthal, speaker—October 6th.

SABBATH MORNING SERVICES

Rabbi Levinthal on the Weekly Portion of the Torah.

YIDDISH LECTURES

"Palestine in Self Defense"—Joseph Baratz—March 9th.

"Fifty Years of Hebrew and Jewish Literature"—Zalman Schneour — April 6th.

Lord Byron Evening—"The Meaning of Life"—Rabbyn Seidman; The Influence of the Bible and the Talmud on Lord Byron"—Rcv. Schachno Stein; Reading from Yiddish Translations of "Cain" by Dr. A. Asen — April 23rd.

Yiddish Poetry and Song — a tribute to the well known Yiddish poet, Mordecai Jaffe — Chaim Greenberg, speaker—June 1st.

Literary and Musical Evening in honor of Boruch Glazman, Novelist and short story writer—June 8th.

"Tillim Yid" by S. Nigger — 20th Anniversary of Yiddish Art Theatre November 4th.

Celebration in honor of Boruch Glazman, novelist and short story writer. Dr. A. Asen, chairman — Speakers—Mendel Elkin, B. Z. Goldberg, Peretz Hirshbein, H. Levick, S. Nigger, I. Opotashu. Musical program by Cantor M. Rudinoff, Mrs. Ruth Leviash, accompanied by Esther Elkin—December 17th.

PARENT TEACHERS ASSOCIATION OF THE HEBREW AND SUNDAY SCHOOL

January 25—Rabbi Louis Hammer — "The Problem of the Jewish Adolescent."

February 28—Purim Party.

April 26 — Kalman Whiteman — "Jewish Education—Whither?"

May 31—Testimonial Evening in honor of Helen H. Levinthal.

October 25—Reception to Mr. Mordecai Halevi on his return from Palestine.

December 13—Dr. Robert B. Brodie — "The Progressive Education of the Jewish Child."

PHYSICAL TRAINING COMMITTEE

BASKETBALL GAMES

A.A.U. Basketball game held on our court—J.C.H. of Bensonhurst vs. Bushwick Taverneers and Hebrew Educational Society vs. Brooklyn College—January 9th.

B.J.C. vs. Prospect Y.M.C.A. — January 14th.

A. A. U. Basketball Tournament Games—January 16th - 18th.

B.J.C. vs. Ohrbach's—Jan. 22nd.

A.A.U. Tournament Game—Union Temple vs. H.E.S. and Williamsburg Y.M.H.A. vs. Flatbush Boys Club—

January 23rd.

B.J.C. vs. J.C.H. of Bensonhurst—January 29th.

B.J.C. vs. Bedford Y.M.C.A.—Feb. 4th.

B.J.C. vs. Plainfield J.C.C.—February 12th.

B.J.C. at Union Temple—February 18th.

B.J.C. vs. Effert A. A. of Jersey—February 22nd.

A.A.U. championship game — B.J.C. vs. H.E.S.—at Central Y.M.C.A.—February 28th.

B.J.C. vs. Local 102—March 5th.

A. A. U. Basketball Tournament — March 13th.

B. J. C. vs. College All Stars — March 19th.

B.J.C. vs. Williamsburg Y.M.H.A.—October 15th.

B.J.C. vs. J.C.H. of Bensonhurst—October 22nd.

B.J.C. vs. Foley A. A.—October 29th.

B.J.C. vs. Ohrbach's — November 5th.

B.J.C. vs. Union Temple—November 12th.

B.J.C. vs. Passaic Y.M.H.A.—Nov. 19th.

B.J.C. vs. Newark "Y"—November 26th.

B.J.C. vs. Patterson Y.M.H.A. — December 3rd.

B.J.C. vs. Ohrbach's — December 17th.

HANDBALL MATCHES

B.J.C. vs. East Flatbush J. C. — February 19th.

B.J.C. vs. Local 102, I.L.G.W.U.—March 7th.

members interested in this work are urged to please attend.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to: Mr. Irving S. Mandel of 456 Brooklyn Avenue, on the passing of his mother, Mrs. Lena Mandel on March 10th.

JOINT PURIM PROGRAM PLANNED BY OUR RELIGIOUS SCHOOLS

In honor of the Purim holiday the Hebrew and Sunday Schools of our Center are planning a joint celebration on Sunday morning, March 24th, at 10:30. We will have several short plays, singing, and a special Schalach Manos by our children to the children of the Pride of Judaea Home. All are welcome.

PARENT TEACHERS ASSOCIATION TO SERVE KIDDUSH TO CHILDREN ON PURIM

On Saturday, March 23rd, the Parent Teachers Association of the Religious Schools of our Center will serve Kiddush to the children of all our schools after the children's services on the Sabbath morning of Purim.

P.T.A. MEETING ON MARCH 27th

The next meeting of the Parent Teachers Association of the Hebrew and Sunday Schools will be held on March 27th. A very interesting program will be presented. All are welcome.

JUNIOR LEAGUE NEWS

The Junior League of the Center meets regularly every Thursday evening. The following events are announced for future meetings: March 28th—Bingo; April 4th—Information Quiz. Sons and daughters of Center members are invited to attend.

YOUNG FOLKS LEAGUE INVITATION

The members of the Young Folks League of the Center are invited to attend a reception and dance at Union Temple, 17 Eastern Parkway, on March 24th, at 8:30 P.M. The Senior League of Union Temple is your host. Admission by your Center membership card.

SCHEDULE OF JUNIOR CLUB MEETINGS

The following junior clubs meet Saturday evenings at 7:30 o'clock.

Senior Girls.
Center Girls.
Shomrim (boys).
Maccabees.
Vivalets (girls).

On Sunday afternoons at 2:30 o'clock the following clubs convene:

Photography—Open to all club members.

Candle Lites (girls).

CONGRATULATIONS

Heartly congratulations and best wishes to the following:

Mr. Hyman Kirsch of 2323 Avenue J on the birth of a daughter to his children Mr. and Mrs. Morris Kirsch on March 8th.

Mr. and Mrs. Nathan T. Schwartz of 115 Eastern Parkway, on the occasion of the birth of a son to their children Dr. and Mrs. Henry G. Schwartz on March 18th.

Mr. and Mrs. Mortimer J. Zimmerman of 143 Linden Boulevard on the birth of a son on March 17th. Congratulations also to the grandparents Mr. and Mrs. Abraham Bailey of 353 Ocean Avenue.

MEMORIAL SERVICES FOR BENJAMIN BROWN

A special service in memory of the late Mr. Benjamin Brown will be held in the Auditorium of the Uptown Talmud Torah, 132 East 111th Street, on Sunday, March 31st at 10:30 A.M. Members of the Center are requested to please attend.

PERSONALS

Rabbi Levinthal was the speaker at the annual meeting of the Jewish Teacher's Community Chest in Brooklyn on Tuesday, March 12th. On Wednesday evening, March 13th, the Rabbi was one of the speakers at the Joint Demonstration of the Hadassah and our Zionist District at the Center.

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of gifts from the following:

Mr. and Mrs. Carl Quittner donated prayer books, talcism and Bibles for the Sisterhood in honor of the Bar Mitzvah of their son Leonard on March 9th.

Library

Elaine Hornick
Ina Klein
David Mickelbank
Judah B. Klein
D. Goldstein

SABBATH SERVICES

Kindling of candles at 5:51 o'clock.
Friday evening services at 5:50.

Sabbath services, (Shabbat Zakor), Parsha Zav, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the portion of the Torah.

Mincha services at 5:50 P.M.

DAILY SERVICES

Morning services at 7 and 8.
Mincha services at 5:50 P.M.

CLUB NOTES

A new club of intermediates now meets on Wednesday nights at the Center under the leadership of Mr. David Fisch.

The Senior Girls meet on Saturday night.

The Shomrim defeated the Whip-pets at basketball 15-8. Captain Daniel Pressner; assistants—Everett Alpert, Larry Goldstein.

The Center Girls have planned a debutante party for March 30th. The following committee is in charge: Doris Lefkowitz, Esther Newman, Arlene Lindner, Mildred Wegbreit. A theatre Party will be held on March 27th. A series of talks on "Great Jews" was begun; Ruth Rappaport was the first speaker.

The Maccabees have elected new officers for the remainder of the year as follows:

President, Herzl Hammer; Vice-President, Norman Shapiro; Treasurer, Edwin Dembicer. A Purim party has been planned for March 30th.

The Vivalets made colorful Purim masks. Among those who worked on the project were: Loretta Lubin, Judith Teller, Adele Titelbaum, Diana Abrams, Harriet Mirel, Rhoda Flaumenhoft, Joyce Sobelman, Ellen Drexler, Hazel Atlas and Claire Gu-meiner.

The Photography Club has announced a contest for the best prints. One member Jerry Friedman won a school prize for a print enlarged at the club.

The Candle-Lites are working on Purim puppets.

CENTER ACADEMY HOLDS ANNUAL EXHIBIT

The Center Academy of the Brooklyn Jewish Center is holding its annual school exhibit Wednesday, March 27th through Friday, March 29th in the lounge and dining room of the Center building.

Water colors, pastels, oils, clay sculpture, weaving, linen, metal and leather crafts, woodwork and original poems, stories and plays of the children from the Kindergarten through the Eighth grade will be on display.

Nature peoples in their home settings, Nomad peoples in their natural habitats, transportation and communication stressing early mail routes and culminating in the study of the present Post Office, the construction of a

modern city and other classroom projects will be included. The children will operate telephones, electric generators, gasoline cylinders and electric flashlights that they have constructed in connection with their science work. The Music Department will exhibit original manuscripts, Damroasch manuals and the various instruments used by the children in their studies. A hobby show is being prepared by the Fifth grade.

On Wednesday, March 27th, the opening day of the exhibit, tea will be served by the members of the P.T.A. Cookies, jams, jellies and candies made by the children will be on sale Wednesday. The proceeds of this sale will be used for the library fund of the Center Academy.

The exhibit is open to the public and a cordial invitation is extended to all.

INTA-LEAGUE ACTIVITIES

This new club is certainly doing things and going places. Starting as an all boys group, it is now open to girls between the ages of 15½ and 16½. A successful Social and Information Please was held this past Wednesday night following their meeting. Meetings take place every Wednesday evening at 7:30 P.M. and are followed by dancing.

SENIOR GIRLS CELEBRATE PURIM

This all-girls club is travelling at a fast pace. Their latest chosen task is the production of a play. The play entitled "A Sick Purim" will be given at a party in the near future.

CENTER RESTAURANT

The restaurant of the Center is open on Sundays from 12 noon to 5 p.m. Regular dinners and a la carte meals are served. Center members are cordially invited to use the facilities of our restaurant for themselves and their friends.

IMPORTANT NOTICE

Membership cards are now required for admission to all activities held in the Center building, such as gymnasium and baths, membership social meetings, Forum lectures, etc.

Members are requested to please secure their cards for themselves and the members of their family by forwarding check covering charge for membership dues for the current year.

APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Colon, Joseph
Metals Unmarried
Res. 601 Stone Ave.
Bus. 303 - 5th Ave.
Proposed by Jacob S. Doner
and Abraham Karron
- Ginsburg, Abe
Handbags Married
Res. 81 Ocean Parkway
Bus. 502 - 22nd St.
Proposed by Morty Silverstein
- Gruber, Israel
Real Estate Married
Res. 763 Eastern Parkway
Bus. Same
Proposed by Stanley Storch
and Joseph M. Schwartz
- Karron, David
Metal Novelties Unmarried
Res. 818 Pennsylvania Ave.
Bus. 810 Pennsylvania Ave.
Proposed by Charles Perman
and Jacob S. Doner
- Parnes, Paul
Dresses Married
Res. 201 Eastern Parkway
Bus. 489 Seventh Ave.
Proposed by Louis Parnes
- Plastrik, Samuel
Luncheonette Married
Res. 884 Nostrand Ave.

- Bus. Same
Proposed by Frank F. Rose
- Reinhold, Miss Mildred
Res. 619 Eastern Parkway
- Schuster, Manny
Milk Married
Res. 560 Lefferts Ave.
Bus. 660 - 64th St.
Proposed by Sam Schoenfeld
- Turofsky, Milton
Textiles Unmarried
Res. 721 Eastern Parkway
Bus. 40 Worth St.

The following have applied for re-instatement in the Brooklyn Jewish Center:

- Baron, Albert
Res. 143 Linden Blvd.
- Bregstein, Harold
Real Estate Married
Res. 1395 Carroll St.
Bus. 26 Court St.
- Ginsburg, Martin
Handbags Married
Res. 716 Ocean Parkway
Bus. 453 Bergenline Ave.
Proposed by Morty Silverstein
- Spiewak, Peter B.
Leather Jackets Married
Res. 4618 Avenue H
Bus. 64I - 6th Ave.
Proposed by Sam Schoenfeld
- EMANUEL GREENBERG
Chairman, Membership Committee

PERPETUATE the memory of your beloved departed ones by placing a

Memorial Tablet

in their honor in the Center Synagogue

These tablets are lit on the anniversary of death (Yahrzeit) and also on the days when Yizkor is recited.

Tablets ordered now will be placed in time for the Memorial Services on the last day of Passover.

For further information please telephone Mr. Goldberg (President 4-1400)

AN opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

Do not postpone action on this important matter in your life. Write TODAY for additional information.

REQUEST FROM HEBREW ORPHAN ASYLUM

The following request was received by Dr. Levinthal from Mr. A. J. Jacoby, Executive Director of the Brooklyn Hebrew Orphan Asylum.

"Our agency is greatly in need of foster homes for some of its children. May we not invite your generous co-operation in this matter? Not all of the children are orphans. Some of them come from disturbed and disrupted households and need the care and shelter which an intelligent and wholesome Jewish home can afford. We pay \$25 monthly for the board of such children; supply clothing, medical, dental care and pay for all other needs. Application may be made any day during the week. (Telephone Jefferson 3-0300).

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: March 28th

Subject:

"Are We On the Road
to War?"

Speakers:

NORMAN THOMAS
FREDERICK L. SCHUMAN
CAESAR SAERCHINGER
JAMES G. McDONALD

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

BASKETBALL GAMES

Next Sunday Eve., March 24th
at 9 P. M.

Brooklyn Jewish Center

vs.

8th Avenue Temple

— Admission —

Gentlemen 75c - Ladies 50c

Y.F.L. Invitation Dance follows game.
This is a Championship game in the
Jewish Welfare Board League

FORUM LECTURES and DISCUSSIONS

EVERY MONDAY EVENING AT 8:30

MARCH 25th—

NORMAN THOMAS

Noted Liberal and Socialist Leader

Subject:

"WHAT SHOULD BE AMERICA'S ROLE IN THE
PRESENT WORLD CONFLICT"

APRIL 1st—

RAYMOND CLAPPER

Leading Capitol Interpreter of News and Events,
Columnist "New York World Telegram"

Subject:

"WHAT IS AHEAD IN AMERICAN POLITICS"

APRIL 8th—

DR. ALBERT BRANDT

Subject:

"CAN GERMANY WIN THE WAR?"

APRIL 15th—

Concluding Forum Lecture of the Season

DR. STEPHEN S. WISE

Famous orator and Jewish Leader

LOVE AND HEINE

(Continued from page 8)

love.

After flitting from object to object for years, the sentimental fantasy of the poet became fixed at last. It was in 1823. He was walking about the streets of Paris, when in the window of a millinery establishment he saw the face of a young girl, fresh as an April morning, set in a frame-work of black hair so thick that it seemed heavy, and lighted by large eyes which were blacker still. He felt himself smitten in a moment.

It took neither time nor trouble to enter into relations with the girl. She belonged to a poor Belgian family, and, being an orphan, her aunt, the *modiste*, had taken her to assist in the shop. This aunt, who was of a practical turn of mind, knew the worth of her niece's beauty, and was only waiting for an occasion to turn it into profit. As it happened, the poet had some money at this time and the bargain was soon concluded.

Matilda, who was just eighteen, possessed rare beauty; she had the symmetry and pure outlines of a Grecian statue. She was only a splendid animal, however. Her plastic beauty was equaled only by her intellectual nullity. This contrast, far from displeasing her lover, delighted him. Accustomed as he was to literary salons and to the most brilliant society of his day, he experienced a genuine satisfaction in the companionship of this simple, natural creature, who could scarcely read, who loved to romp and laugh, to dress dolls and tend birds, seeming to possess the soul of a child in her exquisitely molded woman's body.

But, original and piquant as this ignorance appeared to Heine, it seems that it possessed its inconveniences, since he undertook to remove it. After a year of freedom, Matilda found herself within the walls of a boarding-school. She was taught orthography, a smattering of literature, the simple rules of arithmetic and a bit of geography and history. Her taste for study was such that when she was again left to herself she never opened a book, and she died without ever having read a line written by the wonderful genius who made her life a part of his own.

While she was at school, the poet visited her paternally every Tuesday; on Sundays and vacation-days, he

took her home with him. They went to the theatre, and, if the weather was fine, into the country. She hung on his arm, careless and gay, talking loudly all the time and laughing more loudly still. Her glance, her smile, her every gesture enchanted the poet. She held him captive, not only by her exterior graces, but also by her moral insignificance, her stupid and endless chatter. A strange state of things, indeed, and one which proves once more that love is as well suited with an inequality of minds and a difference of tastes as with similarity.

After Matilda had received the infinitesimal amount of learning that her mind could assimilate, the two took up their common life in a definitive fashion. Their existence was to all appearances as regular as that of any married couple. Heine wrote in 1840: "Matilda has become a good housekeeper, in spite of her whimsical disposition, and our establishment is as moral as any in Krahwinkel."

The whimsical disposition referred to was, in fact, Matilda's chief fault. Capricious and stubborn, she would fly into a passion like a child at the most trifling cause. She would scream, stamp her feet, and tear her hair, then her passion spent, her gay humor would return.

She possessed two qualities, which, in Heine's estimation, were worth many others. She was faithful and she was not jealous. She was faithful because, having neither imagination nor curiosity, she asked of love only what she was overwhelmed with: new gowns, excursions, theatre tickets and constant occasions for enjoyment. She knew nothing of jealousy. She even showed a singular complaisance towards her ephemeral rivals; this might have been the result of an apathy on her part, or it might have proceeded from consciousness of her superior beauty. Heine declared himself perfectly happy in this association to which he brought nothing of his genius, nothing of his thought, and but a small share of his heart.

An unforeseen event suddenly changed the character of this *liaison*, making it permanent. Heine wrote an article on the German critic Borne, containing insinuations against the character of a certain Madame Wohl. This lady was afterwards married to Dr. Strauss, and that gentleman could

Center Members and their friends are invited to attend

THE SISTERHOOD THEATRE PARTY

On Tuesday Eve., April 16th
at the Shubert Theatre

"HIGHER and HIGHER"

A Rodgers-Hart Musical Comedy
will be presented with the following
well known stars

JACK HALEY - LEIF ERICKSON
SHIRLEY ROSS - MARTA EGGERT

Orders for tickets may be placed at
the Center Information Desk.

Tickets sold at box office prices;
from \$1.10 to \$5.50

The proceeds of the performance will
be donated to the Sisterhood
Charity Fund.

The following are brief quotations
from reviews appearing in Boston
newspapers where "Higher and Higher"
was produced several days ago.

The "Boston Globe" writes:

"There wasn't an empty seat in the Shubert Theatre last night, nor a pair of hands that didn't applaud. Everybody applauded everything, and there was so much general enthusiasm that the show would have run after midnight had encores been allowed."

The following comment appeared in the "Boston Herald":

"'Higher and Higher' is one show that I can predict without fear of contradiction will be a smash hit. The audience last night had a wonderful time, whether they were screaming with laughter at Jack Haley or listening to and watching the charming Marta Eggert."

MRS. ALFRED GREENBLATT,
Chairman

MRS. EMANUEL GREENBERG
MRS. MORTON KLINGHOFFER

MRS. I. LOWENFELD,
Co-Chairmen

CHILDREN'S PERFORMANCE

Tuesday, March 26th
at 2 o'clock

The program will include a
Magician - Ventriloquist -
Punch and Judy Show

Several Acts by the children of
the Parkway Dancing School

find nothing better to do than to come to Paris and challenge the poet. During the preliminaries, being much disturbed by the thought of the precariousness of the situation in which Matilda would be left in the event of his death, Heine decided to give her a claim to the charity of his family by legitimizing the bonds which for nine years had held them together. Their marriage was celebrated August 31, 1841.

After this, as before, the two lived together like lovers. Their relations gained neither in dignity nor in seriousness. Matilda was to the last a creature of pleasure and frivolity, a doll's heart in a superb, sensuous body.

About 1839, the poet felt the first symptoms of that malady which pardons nothing, general paralysis. His "pagan health," his "godlike physique" of which he had so often boasted, were irremediably affected. By 1848, the disease had made such ravages that he took to his bed, never again to leave it. He wrote to his publisher Camp: "I am no longer a Hellenist, loving life and smiling compassionately on melancholy Nazarenes; I am only a poor Jew, sick unto death, a desolate picture of misery."

Emaciated, obliged to raise his paralyzed lids with his finger that he might see about him, unable to read or write, he lay stretched out on his couch, fully realizing his condition and knowing well how long death would be in coming. Still, he exhibited neither melancholy nor impatience. His intellect remained intact. His mind was clear and keen, his imagination active, his heart as susceptible as ever to all things beautiful.

Visits from friends, both male and female, were his only distractions. To tell the truth, men rarely came. Besides the fact that Heine's character and turn of mind were illy adapted to the riveting of masculine friendships, the world is so indifferent that it soon forgets a poor poet, lying helpless on a sickbed.

His female friends remained faithful to the last, however. Madame Jaubert, "the fairy," Princess de Belgiojoso, Countess Kalerges and some other young women of the same circle, came regularly to sit by his bedside and help him forget the length of the dreary hours. At this time he lived in a modest apartment in the Rue d'Amsterdam in winter, and in summer in a little villa at Passy,

which he poetically christened *Villa Dolorosa*.

Among the sympathetic friends whom his isolation, his suffering and the charms of his mind attracted, there was one who cast a last ray of light over his waning life. This was a young woman of German extraction, Madame Krienitz, known afterwards under her literary pseudonym, Camille Selden. Married to a man who, through insensate jealousy, had tried to shut her up in a mad-house, she had separated from him and lived in perfect retirement. Her writings show that she possessed a keen, refined mind and a tender, serious heart.

She met Heine through the merest chance. On leaving Vienna she was commissioned by an admirer of the poet to deliver some music to him. She did so; they talked for a time and were friends ever afterwards. On her part, the attachment was a purely intellectual one. But it was not in Heine's nature to content himself with a platonic friendship; he had the heart of a voluptuary, and a shade of sensuality was mingled with all his sentiments. This friend was the last occasion for a dream of sentiment, a "last flower" to be admired before leaving the earth. She restored all the force of his tenderness and his imagination, and furnished him a last illusion of love. An admirable poem inspired by her, "The Passion-flower," is the most significant commentary of this romance.

Beside Camille Selden, who personified so poetically the last love of the dying man, was Matilda, representing the reality—the ironical, seductive reality. Years did not seem to change her, either morally or physically. She was as frivolous, garrulous, whimsical and superbly beautiful as ever. It was not that she was indifferent to the suffering of her husband; she took good care of him; but, incapable of seriousness and eager for pleasure, she knew nothing of those tender words, those delicate attentions which would have given so much comfort to the dying man and have aided him to bear his endless agony. As soon as he needed no material care, she left the house with an easy conscience and a light heart to visit the Champs Elysees, the shops, or the theatres.

Strange to say, she never lost her inducement over the man who had made her his wife. In 1843, when already ill, he wrote to his brother Maximilian: "I love Matilda with a tender-

ness and a passion bordering on the marvelous. During our life together I have enjoyed an appalling amount of happiness, a horrible mixture of torment and felicity, more than any sensitive nature has been able to endure."

His dying bed was haunted by fears for the future of his wife, when he should no longer be present to protect her against her inexperience, her lightness of character and her childlike thoughtfulness. In a beautiful, touching poem, he beseeches the angels of Heaven to watch over and protect his love, his child.

Even the image of death was ever present to his couch. It manifested itself by acute pains and alarming dreams. He looked it in the face without fear, almost without emotion. He told himself with heroic firmness, "I am on the red-hot brazier of the Holy Götter," he would say with a weary smile, and his complaint was neither sighing nor bitter.

This state of mind furnishes an inexplicable moral phenomenon when one remembers that nothing, neither religious faith nor philosophical doctrine, sustained his courage. In spite of vague and fleeting aspirations toward spiritual things, Heine was the least believing or speculative of mortals. He was a poet, an artist, an epicurean, with a nature sensitive and impressionable to excess; one of those fine organisms which should be spared suffering, since they seem so incapable of resisting it.

And yet, this nervous, delicately-wrought man, sustained by no hope, died like a hero. It might be said of him, as was said of that other epicurean, Petronius, "As for his death, either I am deceived, or it is one of the most beautiful of any age."

For Rent

6 ROOM APARTMENT

(2 Baths)

Opposite School

Reasonable Rent

881 Washington Ave.

Corner Carroll Street

3 and 5 ROOM APARTMENTS

941 Washington Ave.

Cor. Montgomery Street

Inquire Superintendent

OLD JEWISH MUSIC MAKERS

(Continued from page 9)

strumental choirs corresponded to modern gypsy choirs, and that their rubati and portamenti, their sad songs, their exotic dances, were a particular attraction.

Finally, the Jews were blamed for being successful dealers in musical instruments.

A list from the year 1651 gives us a complete picture of the Jewish instrumental band. From this it appears that many Jewish names which suggest some musical term can be explained simply by the fact that their forefathers were really minstrels. The first musician mentioned in the list is Lob Klaffizimmerer, which is the same as clavicembalist in Yiddish. Probably the word was confused with the Hebrew "kle-zemer," meaning instrument. The surname of the first violinist was Fiedler (fiddler). In another document a Lebel Greg, who played the bass-viol, had the surname of "Bass." Whether Joachim Krumhalss played the cornet (den krummen Zink) is uncertain, but it is possible. Here is the list in full:

Lob Klaffizimmerer—instroment—(harpsichord)
 Lobe Fiddler—tiscant—(violin)
 Davidt—zimbal—(dulcimer)
 Sellig Fiedler—instroment—(harpsichord)
 Joachim—bass—(violincello or basso)
 Lob Greger—Basso—(violincello or basso)
 Lobe auch Greger—tiscant—(violin)
 Efraim Fiedler—tiscant—(violin)
 Pesach—tiscant—(violin)
 Jakob—instroment—(harpsichord)
 Josef—instroment—(harpsichord)
 Sallomon—basso—(cello or basso)
 Krumm Salomon—tiscant—(violin)
 Beril Scherer—basso—(cello or basso)
 Mandel—tiscant—(violin)
 Jakob—tiscant—(violin)
 Losser—zimbal—(dulcimer)
 Blindt Berel—tiscant—(violin)
 Tobia—ziembalis—(dulcimer)
 Bones—ziembalis—(dulcimer)

There we have the entire Jewish instrumental choir, which, in its composition—not less than four dulcimers—recalls vividly Hungarian gypsy choirs. We do not have to use too much imagination to say that the Jewish choir of Prague must have played incredibly well.

After what has been said here, references to the fact that Bohemia and Moravia were the home of the majority of the Jewish musicians of the nineteenth century will be better understood. In all these artists flowed some of the Jewish minstrel blood of the old Bohemian *klezorum*. The author will mention only the pianists

Ignase Moscheles of Prague (1794-1870); Julius Schulhoff (1825-1898), also of Prague, whose teacher, the Jewish Prague pianist Kisch, belonged partly to the eighteenth century, and whose descendant is the ultra-modern Ervin Schulhoff; Joseph Fischhoff, who came from Butschowitz in Moravia; Alfred Grunfeld, the famous Prague pianist and his cellist brother, Heinrich Grunfeld; Karl Taussig; also the apostle of Richard Wagner, the conductor Heinrich Porges, and the famous cellist, David Popper. In addition to these we must not forget the many conductors who came from Prague and Bohemia, like Joseph Stransky (born in 1812 at Humpoletz). Above all, however, we must mention the Jewish composers Ignase Brull (1846-1907), born in Prossnitz; Erich Wolfgang Korngold, born in Brunn; Gustave Mahler, a native of Kalischt in Bohemia, whose art was decisively affected by his Jewish spirituality; Arnold Schonberg, whose name indicates the Moravian extraction of his ancestors; Jaromir Weinberger; Walter Kaufmann; Walter Susskind; and Hans Krasa. Im-

portant musicologists have also come from Bohemia and Moravia like, Guido Adler, Heinrich Rietsch, and others. The singers and instrumentalists who could be mentioned here are numerous.

The writer could not bring this discussion to a close without pointing out that even according to the testimony of the most important Czech musicians of the eighteenth century, the Jewish minstrels exercised a great influence on their development. Franz Benda, one of the most important Czech masters, tells in his autobiography ("Neue Berliner Musikzeitung," Jg. 10, p.32) about the company of minstrels in his native village, Alt Benetek, which was under the leadership of the old Jew Lobel. In the *Lebenslauf des H. Franz Benda (Wochentliche Nachrichten, 1766, p.175)* there is the statement that he was indebted mainly to this blind man for the good tone he developed on the violin. According to his own avowal he owed his sureness and accuracy in rhythm to these youthful impressions and to playing dance music in the Jewish choir of "blind Lobel."

THE CARE OF THE SOUL

(Continued from page 11)

And be a shield and buckler unto thee
 in thy distress.

That man to whom life grants the fulfillment
 of all his desires

Will soon forget God and rely upon
 his riches,

Will stumble and fall forever and
 ever.

But he whom life drives as driven
 stubble

And yet finds happiness in his lot,
 Who clings to his righteousness

though his portion be meagre,
 His soul will cleave eternally to his
 Creator.

When thou wilt reach the age of fifty
 The year of jubilee, of liberation

For them who are enslaved in the
 meshes of their passions and lusts,

When childhood is vanished,
 And thou wilt be free from youth's
 captivity,

Let thy gray hair remind thee to think
 of the end;

Abandon life's vanities, forsake its
 playthings,

Give thine evil inclination a bill of
 divorcement,

And deliver thyself unto thy Creator
 forever.

Then will thy soul hasten to purify it-
 itself

That it might cleave unto Him.

It will thirst for its God.

And yearn to be fused with Him

Unto all eternity.

PASSEOVER SEDORIM

Will Be Held at the Center
 April 22nd and 23rd

RABBI LEVINTHAL

will conduct the Seder Services
 assisted by

REV. KANTOR

Price \$3.50 Per Dinner

Children under 13 years of age
 HALF RATE

OPEN LETTER

TO THE MEMBERS OF THE
BROOKLYN JEWISH CENTER:

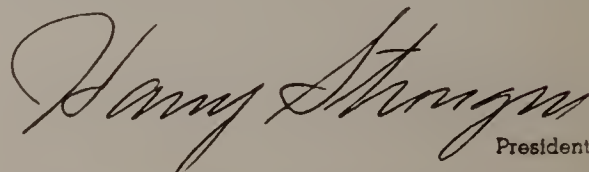
A MAJORITY of the members of the Brooklyn Jewish Center, who own property, have their liability insurance, we are happy to say, with the Consolidated Taxpayers Mutual Insurance Company. To these landlords, we proudly announce that the Consolidated has, with the approval of the New York State Insurance Department, declared a **special dividend of 5%**. This is **in addition to the usual 20% advance discount enjoyed by our policyholders.**

This special dividend of 5% applies, at present, to all policies terminating between January 1st and June 30th, 1940.

As specialists in the writing of Owners, Landlords, Tenants and Elevator Insurance, the Consolidated gives this further evidence of its desire, in these days of rising taxes and increased maintenance expense, to reduce the cost of liability insurance.

We trust, that through your cooperation, we will be able to continue our policy of saving money for property owners.

Sincerely yours,


President

Consolidated Taxpayers Mutual Insurance Co.
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